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(6) A general syncretism characterises the sixth period in which the light of paganism flickers up for the last time, finally meeting its doom.

(7) The last period witnesses the rise of Christianity. Certain forms of the mysteries are transmitted to the new faith, and thus some of the Eleusinian ceremonies are perpetuated in the rituals of the victorious Church. P. C.

THE STUDY OF RELIGION. By *Morris Jastrow, Jun., Ph. D.*, Professor in the University of Pennsylvania. London: The Walter Scott Publishing Co., Ltd.; New York: Charles Scribner's Sons. 1902. Pages, xi, 451.

Morris Jastrow, Professor in the University of Pennsylvania, well known through his works on Assyriology and the religion of the Assyrians, presents the public with a stately volume of 451 pages on *The Study of Religion*, in which he employs throughout the historical method, beginning with a delineation of the history of the study of religion itself. He shows in the first chapter how utterly lacking the ancients were in their appreciation of the religion of others; for instance, Tacitus cannot learn anything from the religion of the Germans who to him are barbarians, and Lucretius sees the sublime monotheism of the Jews merely in the light of a superstition. The introduction of Christianity changed the situation by replacing the standpoint of indifference for one of onesidedness. One religion was regarded as absolute truth, all the others as mere idolatries, and here we have "the glaring inconsistency of a religion preaching love, and everlastingly brandishing the sword." Even a man like Voltaire saw in Mohammed merely "a deceiver and a monster of cruelty," and to Luther, the Pope and the Turk in their position represented Antichrist. Spinoza was the first to appreciate the historical development of religion. In his *Tractatus Theologico-Politicus* he makes an attempt to show how "certain leading principles... passing on from age to age, are modified and elaborated until they reach their culmination in Christianity." Spinoza, however, knows nothing as yet of other religions, and has as yet to hear of Buddhism and Zoroastrianism, and thus the historical attitude is still lacking in the comparative method. Broader tendencies were introduced by Alexander Ross, who published his work on *The Religions of the World*, in 1653, and by Picart and Bernard, whose illustrated work on the *Ceremonies and Religious Customs of the World* tried to be fair toward non-Christians. Bernard shows "a marked desire to be accurate in the information he furnishes, and has recourse to the best sources at his disposal." The progress is now rapid, and we may mention next in order Herder in his *Ideas for a Philosophy of the History of Mankind*. He sees in the religious development a great "movement forward and upwards... the golden chain of culture." "Since I have come to recognise thee, Oh golden chain of culture," he exclaims in a noble, albeit sentimental outburst, "that encircled the world, and reachest out through all individuals to the throne of Providence... history has ceased to be to me a horrible spectre of devastation on holy ground." Herder is an exponent of his time. His contemporary, Lessing, whose "Nathan

the Wise" contains the famous parable of the three rings, is no less significant. Still they all share with Samuel Reimarus, the author of *Wolfenbütteler Fragmente*, "a strong feeling of hostility towards priests and the clergy in general." The scope widens in Hegel, and becomes truly historical when we come down to the present age, when the late F. Max Müller of Oxford is mentioned, C. P. Tiele of Leyden, Ernest Renan, Albert Réville of Paris, E. B. Tylor of Oxford, and many more, nor does our author overlook the influence of museums, among which the Musée Guimet is specially mentioned.

In the second chapter, on *The Classification of Religions*, Professor Jastrow makes an incidental remark when speaking on Monotheism and Henotheism: "The popular notion which makes the Hebrews the originators of monotheism is erroneous. The distinctive contribution of the Hebrews to religion is not the belief in one God, but the investing of that God with ethical attributes which separated him gradually from the deities in which the other nations believed, and eventually brought about his triumphant survival in the great crash which befell the ancient world and swept away the faiths of Egypt, Babylonia, Phœnicia, Greece, and Rome." (Pp. 77-78.)

"Among the Hebrews, the prophetic movement of the eighth century definitely gave an ethical flavor to the conception of the national deity, and thus paved the way for a distinctive form of monotheism." (P. 79.) While entering into the classification of others, among whom Eduard v. Hartmann and Raoul de la Grasserie are specially discussed, Professor Jastrow states his own views as follows (p. 117):

"The classification which we would thus propose for religion is fourfold, corresponding to four stages of intellectual culture and moral development:

"1. The Religions of Savages.

"2. The Religions of Primitive Culture.

"3. The Religions of Advanced Culture.

"4. The Religions which emphasise as an ideal the coextensiveness of religion with life, and which aim at a consistent accord between religious doctrine and religious practice."

In the descriptions of the character and definitions of religion, our author goes over the field from Cicero to Tiele, discussing the philosophy of fear as the cause of religion, proposed by the ancient ones and held by more modern authors like Hobbes. He quotes Cicero's definition from "*re-legere*," and that of Lactantius from "*re-ligare*," the latter having been accepted throughout the Middle Ages through the influence of Augustine. He discusses the religion of rationalism of the deists and rationalists of the eighteenth century, a movement which culminated in Kant. As to *The Origin of Religion* (Chapt. IV.) we are again specially referred to F. Max Müller, Tiele, and Réville. Spencer's proposition to trace religion to ancestor-worship and the theory of totemism is regarded as insufficient, and it

seems that our author is inclined to accept Prof. Max Müller's theory of religion (pp. 195, 197-198):

"In this theory of the origin of religion there are involved three factors: (1) the desire to satisfy one's wishes, irrespective of the fact whether this desire is looked upon as the ambition to attain the goal of human life, or as a hopeless longing for unrealisable happiness; (2) the impulse to seek external help in overcoming obstacles or in avoiding dangers; (3) the spiritual influence of the perception of the Infinite, involving the idealisation of the powers of nature, and furnishing man with a thought capable of exercising a lasting influence upon him and of stirring the emotional side of his being.

"The religious instinct, aroused by the perception of the Infinite, abides amidst all changes in the kaleidoscope of mankind's history. It is a permanent element in the chequered career of humanity,—in a certain sense, indeed, the only permanent element."

The second part of the book (Chapters V. to XI.) is devoted to special aspects treated: first, the factors involved in the study of religion; secondly, religion and ethics; thirdly, religion and philosophy, religion and mythology, religion and psychology, religion and history, religion and culture. In all of them the modern scientific standpoint is taken, especially so in the discussion of psychology, where the new psychology is relied upon and where Professor Jastrow finds one of his sources, Eduard v. Hartmann, lacking and replaces him by Professor Starbuck, relying on his book *The Psychology of Religion*, 1899.

The third and last part is devoted to the practical aspects of the study of religion and the teaching of the history of religion. Chapter XII. recommends strongly the sympathetic attitude to be taken as the only one that is fair and which will prove at the same time successful. Our author then passes in review the study of the sources of the historical study of religion: the colleges, universities, seminaries and generally the museums as an aid to the study of religion. Here again he calls attention to the Musée Guimet. Emile Guimet's entire life has been devoted to a single purpose, the furtherance of research into religious history. His own personal interest lay in the religions of China and Japan, by reason of which the collection is somewhat onesided. In the Musée Guimet the classification is geographical, but Professor Jastrow proposes as a more scientific plan to place religions in groups according to a scheme of classification which might be: first, the religions of savages; second, of primitive culture; third, of advanced culture; and, finally, all those that emphasise the coextensiveness of religion with life. Further, the visitor should be enabled to follow with ease the plan of religious development underlying the arrangements. "A prominent feature in each section would be a large map, or series of maps, illustrating the distribution of the religions belonging to the group. . . . The objects collected will serve as illustrations of the traits and features, as well as the objects used in the cults, models of primitive altars and temples, images of the gods and spirits worshipped, and either models or photo-

graphs illustrative of religious worship, of religious dances and processions, of incantations and magic ceremonies, as well as of marriage and burial customs. Particular stress should be laid upon the latter, as furnishing in most instances a key to the most significant of a people's religious beliefs."

Professor Jastrow further insists: "The museum of religious history would form a bond between the public and the investigators. It would be the means of rendering generally accessible the results of research; and, in return, the consciousness of thus directly contributing towards the education and liberalising of the masses will give the scholar that courage and cheer which constitutes the chief reward of his labors."

R

L'IDÉE D'ÉVOLUTION DANS LA NATURE ET L'HISTOIRE. Par *Gaston Richard*, Agrégé de philosophie, docteur ès lettres, chargé du cours de sociologie à l'Université de Bordeaux. Paris: Félix Alcan. 1903. Pages, iv, 406. Price, 7 fr. 50.

M. Gaston Richard presented this book under the form of a memoir to the French Academy of the Moral and Political Sciences, which awarded him the prize "*Crouzet*" in the year 1901. It is here republished in book form, embodying only such additional observations as were written by the author in reply to M. Theodule Ribot's references to the book in his capacity as President of the Academy at the meeting, October, 26, 1901.

We are informed by the author that "the idea of evolution may be considered as the summary of a doctrine which formulates the law of the origin and of the development of the world, as the directing principle of a method which should lay the basis of a cosmogony. But a discussion of the doctrine of evolution should be preceded by a study of the relation between the idea of evolution and the method which applies to the origin of the great processes into which the whole world may be analysed. This problem of method should take precedence over the question of the doctrine itself. The critical philosophy and the philosophy of the sciences divide themselves in the work of a study of the idea of evolution in both nature and history, but the critical philosophy will have to pronounce the final verdict." It is to the examination of this law that Monsieur Gaston Richard has devoted his book, which has been introduced by so high an authority as the French Academy.

The first part starts with a consideration of "simple evolution" and of "complex evolution"; it discusses the origin of the earth and the origin of organic life, organisation and vitalism, including a discussion of transformism. Next in question is the problem of adaptation, the origin of the brain, the cerebral functions, and generally the law of retrogression compared with the law of adaptation.

While the first part is devoted to biological problems, the second part discusses evolution in the domains of psychology and sociology. The nature of accident in history is set forth and the fact itself as such eliminated. With the historical method, a social psychology is established in which the unconscious plays an important part, while sociality is pointed out as the factor that produces rational be-